

You are earnestly asked to hand this after reading to some other person who will also give it careful consideration.

A YULETIDE MOCKERY

HON. WINSLOW WARREN in
Boston Herald, Dec. 21, 1901.

The progress of "benevolent assimilation" of the Filipino seems to be rapid indeed. Gen. Chaffee reports that he wants two more regiments of cavalry and 50,000 soldiers for at least five years. The Manila papers state that many new and improved cannon are being mounted in Manila for fear of an uprising of the people. Gen. Smith is reported as carrying fire and sword into the provinces and corralling the people in the towns or starving them out a la Weyler, as deliberate and outrageous a case of re-concentration as can possibly be alleged in the Cuban war or in the case of the British in South Africa. These would seem to be striking facts for people to think over who are just on the point of celebrating a day devoted to "Peace on earth and good will toward men"—but they are by no means all.

I read in the morning papers the report of the Philippine commission that "in the matter of their permanent civil government the commission believe that the Filipino people would be satisfied" with the plan the report outlines. On the next page of the paper I read that Gen. Chaffee says: "History affords no parallel of a whole people thus practically turning war traitors, and in the genius of no other people was ever found such masterful powers of secrecy and dissimulation." I pass by the remarkable suggestion that a people who owe no allegiance to us and have never acknowledged any can be "war traitors"—in former days we should have hailed them as patriots struggling for a God-given right of freedom and independence. Now which is right, Gov. Taft or Gen. Chaffee? They cannot both be, and it looks very much as if at last a glimmering idea possessed the general's mind that it was not a "remnant of a tribe" struggling against us, but a whole people. Some such suggestion, if I remember right, has been urged for two years by those who oppose here the policy of our government.

Then a little farther it appears that the commission desires to make it a penal offence "to speak or print words in the Philippine islands advocating the independence of the Filipino people or their separation from the United States."

A day or two since we placed in our state house a picture of James Otis arguing the writs of assistance. John Adams said, "Then and there the child independence was born." Was he a "war

traitor," and, if so, why should we commemorate an act which would be a penal offence in our alleged subjects?

Even under the decision of the supreme court we had supposed that some shreds of the constitution were extended over the Philippines. The majority, "for different reasons," certainly agreed to that.

Yet more, Dec. 16 witnessed the celebration of the throwing the tea overboard in 1773, and the resistance to "taxation without representation." Within two days our house of representatives in Washington passes a bill to tax the Filipinos without representation—without consulting them and without reference to their interests. Massachusetts and Maine, thank God, were heard even there in indignant protest, but what has become of the Massachusetts love of liberty, of her sympathy for all peoples struggling against odds for their right to be free and govern themselves in their own way? What a hollow mockery, to call pro-Boer meetings to denounce the British for doing less outrageous things in South Africa than we are doing in the Philippines.

It is hypocrisy to talk about self-government as if it were independence; it is begging the question to say that because the Filipinos may not be fitted for a republic they are not fitted to govern themselves in such way as they choose; it is cowardice to refuse to listen to their accredited agents as though we were afraid of the truth, and it is cruelty to lend them no assistance in getting on their feet but, on the contrary, to burn and slaughter and destroy unless they

bend their necks to our absolute sway.

These matters involve no party questions; the facts are not gathered from party sources, but from our own officials, and yet we go on in this path of absolutism as though we could safely cast to the winds all our principles of freedom, all that was fought for in 1776 and 1861, and hold up our head among nations as a great free and just government.

If it is because we will not listen, we are traitors to our history; if it is ignorance of the facts, then it is our duty to investigate and sympathize with an oppressed people; if it is party feeling, then it is unworthy of our intelligence and patriotism, and the nemesis will as surely overtake this nation as it did 40 years ago for our sin in regard to slavery. Abraham Lincoln's oft-quoted saying that a people which denies freedom to others cannot long itself be free is the handwriting on the wall which may well be read and gazed at with terror and sickening fear for the future.

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